



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Eighth Annual Report of the Managing Committee of the American School of Classical Studies at Athens, 1888-89. With the Reports of CHARLES WALDSTEIN, Director, and FRANK B. TARBELL, Annual Director. 8vo, pp. 53. Cambridge, 1889; Wilson.

The Report shows the presence of eight students during the year 1888-89. The School was opened early in October and closed about April 1, when the students dispersed to travel through various parts of Greece. The director in charge for the entire year was Professor Tarbell; Dr. Waldstein also directed the work during his stay in December, January, and March. Professor Tarbell held three exercises a week on the architecture of Athens, on inscriptions, and in Greek literature; Dr. Waldstein delivered five lectures a week on Greek art during the period of his stay; and Mr. Gardner of the British School lectured on Greek vases. Dr. Waldstein has resigned the Directorship of the Fitzwilliam Museum in Cambridge in order to reside in Athens a part of every year as permanent Director. Short reports are made on the excavations and researches of the School at Ikaria, Stamata, Anthedon, Thisbe, and Plataia carried on respectively by Messrs. Buck, Washington, and Rolfe; full accounts of which have been published in the JOURNAL.

The variety and inspiring quality of the work thrown open to students who attend the School at Athens is vividly shown by this Report. To read the Greek poets and orators under their native skies, to stand on the very spot where Demosthenes spoke and where Sophokles and Aristophanes were acted, to listen to such eminent European teachers as Dr. Dörpfeld and Mr. Gardner expounding the history of Greek art—these must do as much to shape the interests of a student as an entire college course. Semi-public meetings also were held for the presentation of papers, which were attended by a considerable number of archæologists living in Athens. Five of such meetings were held and papers were read by Dr. Waldstein, Professor Tarbell, Mr. Buck, Dr. Rolfe, Mr. Lodge, Mr. Quinn, and Mr. W. J. Stillman. The students have also submitted theses, several of which will be published.—A. L. F., JR.,

WALZ. *Abhandlung über die Erklärung der Eckfiguren am Ostgiebel des olympischen Zeustempels und am Westgiebel des Parthenon.* 4to, pp. 39. Tübingen, 1887.

In these pieces of reclining statuary Walz sees, not river-gods (as they have been usually explained since Pausanias' time), but spectators. The two men in the corner of the gable at Olympia are shown to be quite unlike the nature of the two rivers of the locality; and the same with regard to the two corner figures of the western gable of the Parthenon. The

type of the reclining river-god is not older than the third century B. C., and in all probability was created by Eutychides, the scholar of Lysippos, and was first used in his much praised statue of the river Eurotas.—J. BÖHLAU, in *Woch. f. klass. Philol.*, 1890, No. 4.

A. WINKLER. *Die Darstellungen der Unterwelt auf unteritalischen Vasen.* 8vo, pp. 92, one plate. Breslau, 1888.

This is, in reality, a much extended commentary on plates 1–6 of series *E* of the *Wiener Vorlegeblätter*. In scenes from the nether-world the principal persons represented are such heroes as afterward returned to the light—Orpheus, Herakles, Theseus. Erinnys in company with Herakles he considers to be rather Hekate, and in proof of this cites some unsatisfactory differences in the manner of wearing the hair. A figure he calls Protesilaos is rather, with Winnefeld, to be identified with Triptolemos. In some directions the essay of Winkler is also lacking in completeness.—J. BÖHLAU, in *Woch. f. klass. Philol.*, 1890, No. 9.

CHRISTIAN ARCHÆOLOGY.

GIO. BATT. DE ROSSI. *La Capsella Argentea Africana offerta al Sommo Pontefice Leone XIII, etc.* Folio, pp. 33, pl. 3. Roma, 1889; Cuggiani.

In 1884, the remains of a Christian basilica were unearthed, 8 kilometres from *Ain-Beida*, on the new road to Tebessa in Tunisia. The building was a small quadrangular structure with three naves, and its ruins were so complete that it was proposed to rebuild the church. The monogram of Christ, the peacocks, vine, foliage, and other characteristic signs indicate the close of the fifth or the early-sixth century as the date. Among its rude reliefs, that representing a centaur is interesting as being the earliest-known example in Christian art of this figure borrowed from classic art. Fragments of a monumental inscription, partly restored, indicate that the saints especially venerated in this church were Paul, Peter, Laurentius, Hippolytus, and others whose names cannot be determined. The author decides that this Paul and Peter must not be considered to be the apostles, but some unknown saints of the name, because Paul is named first. The connection with Laurentius and Hippolytus, among the greatest of Roman martyrs, and their position at the beginning of the inscription would appear to militate against this somewhat forced conclusion. In the glass portraits of the apostles found in the catacombs, S. Peter is given the place of honor on the right in the majority of cases, but in many cases this is reserved for S. Paul: as well try to prove that whenever Paul has the place of honor the heads are not those of the apostles. Some other reason would seem necessary.